Zions Herald

Mar 44
Hills Library
Newton Theol.Inst.
Newton Ctr.,Mass

THE INDEPENDENT METHODIST WEEKLY +

Hartford Newton Theological Inst.
JUL 10 1943
MASS.

"Through All the Earth . . . to the End of the World"

Dr. Ralph W. Sockman, minister of Christ Church, Methodist, New York, and officiating clergyman of "The National Radio Pulpit," preaching during the dedicatory program for the Protestant altar in the National Broadcasting Company's new special studios for religious programs

JULY 7 1943

FOUNDED 1823

One in a Million Me

THE DIARY OF A DRAFTEE

34. Advanced Training Increases Tempo

Aviation Cadet Leonard LeSourd

Brooks Field, Texas
June 8, 1943

Dear Folks:

A couple of weeks here has given me a pretty fair over-all picture of Brooks Field. Cadets who've never relished ground school are bleating like stuck pigs, since we're getting a really concentrated reconnaissance and observation training. Frankly, I like the set-up because many of the courses are so much more interesting than some we've had in the past.

Another cause for anguish among the instructors as well as cadets has been the weather. It's been foul. Not so much rain, but droopy low clouds—too low for flying safety. We're behind schedule now, which may mean flying on our "open post" day. That really hurts.

To get back to the ground-school end for a minute—we're soaking in about twice as much as at Basic, Primary, or even Pre-Flight. We have so many courses that they spill over into our supposedly free evenings. Some especially interesting courses so far were combat intelligence, aerial photography, and tactical reconnaissance. I say "were" because we've finished them already—at least the ground phases.

Aside from ground school and flying, we've bumped into several new phases of training. Of chief importance is skeet shooting—a forerunner of aerial gunnery, which is due in about six weeks. Skeet shooting serves one purpose. It teaches one to hit moving targets.

I had done little shooting of any type before, as you know, and so was a rank novice (with emphasis on the rank). I hardly knew how to load the shell into the gun. The clay pigeons are flipped out from two adjacent houses (or shacks), and under the guidance of an instructor, we fire away at these round disks from various spots and angles. A smooth swing and the right lead produce a hit. For some reason, I persist in holding the gun wrong and take the kick on my arm, which by now is a beautiful purple color. Despite such clumsiness I chalk up fairly decent scores, my best being a 15 out of 25 shots.

While on the subject of new innovations to our training set-up, I'll hafta mention motion pictures. As a matter of fact, all through my Army life we've been served a steady diet of training films—too many of which were the soporific type. Lately, however, they've been running some new films that do a top-notch job of putting across a point. Instead of words, words, and more words from a guy who waves a finger at you, an actual dramatic situation is unfolded in true Hollywood fashion with enough suspense to catch the interest of the most blasé spectator. The lesson is driven home too vividly to be forgotten in a hurry, regardless of how dull the subject matter would read from a training memorandum or a technical manual.

Our introduction to the flight line here at Brooks differed little from the procedure at Majors Field. Following the normal orientation lectures and laconic welcomes (it must get tiresome to greet a new class every month with the same old hackneyed phrases), we were assigned to instructors. Then we got down to the business of familiarizing ourselves with the AT-6 and BC-1 trainers we were to fly.

My instructor, by the way, is a young lieutenant who graduated last February. He put us at ease right at the start and let us know he would work with us—not on us.

The chief difference between these new advanced ships and the basic trainer involves retracting the wheels and use of the propeller pitch. When I mention prop pitch, I refer to setting the angle of the propeller blade. It can be adjusted to cut a big chunk of air while rotating slower, or to take a smaller bite while revolving much faster. The faster rotation of the blade and the smaller bite is used for take-off and climbing, while it is desirable to slow the blade down for cruising. This probably sounds a little complex, but it really isn't.

Many are the stories of pilots who have forgotten on occasions to lower their wheels for a landing, much to their subsequent embarrassment. Tying a string around a pilot's finger might not help him to remember, but a horn blowing in ear should. This device is installed on advance trainers to blow when the throttle is eased b if the wheels are still up. Thus, u tentional "belly" landings are inex able and a washout offense. Actu lowering or raising the wheels is one more step to remember and comes automatic after a while.

The prize story whch occurred cently involved a cadet who sw down and landed wheels up des frantic calls from the radio tower. excuse for not hearing the tower that his *horn was blowing so lou* Belly landings seldom injure the p though, and damage the plane slightly. All forced landings, un there is a large smooth field at ha are made without wheels to cut do the roll of the plane.

The weather grounded us for first few days. When it did clear, structors from another squadron w borrowed to give us our first ride. the first hour we simply flew about area while he pointed out landma I had a good squint at Pre-Fli School and saw cadets taking ca thenics (I could sympathize w them). Finally, we dropped down one of the auxiliary fields to shoot so landings. There wasn't time for me solo, although I was quite confident.

The next day I drew still a differ instructor, who was to check me solo. My first landing was a trifle the bumpy side, so we took off for other approach. Because of crowd traffic conditions, the control s radioed all ships in the pattern to la on the opposite side of the field. I w on my base leg at this point, so dropp down over the indicated area, set in lightly, and was rolling along eas when the plane "wooshed" to a sudd halt. I gave it throttle, but too late we were stuck in the mud.

For the rest of the morning, abo every pilot on the auxiliary field had hand at trying to remove plane fro mud—to no avail. Finally, two trac ers hove into the picture and d the trick. Meanwhile, I still had soloed.

To my amazement, I found mys scheduled for a solo ship the next mor ing. It wasn't a mistake, either. M instructor of the day before had okey me even though he hadn't official observed me take 'er up and bring down in one piece. I didn't give an one a chance to change his mind a was up in the air in short order.

As usual, the sky was cloudy this pa ticular morning, but the clouds we high and scattered enough for safe fl ing. I climbed up through the clo

(Continued on page 621)

Zions Herald

+ THE INDEPENDENT METHODIST WEEKLY +

PUBLISHED BY THE BOSTON WESLEYAN ASSOCIATION

VOLUME CXXI ★ BOSTON, *Wednesday, July* 7, 1943 ★ NUMBER 27

Methodism Comes of Age

Part One

R. P. MARSHALL

American Methodism has grown up, and, for the first time in its history, the organization founded by John Wesley can really be called a church. Beginning under the shadow of the Anglican Establishment, it was not surprising that the new organization should take on the character of a dissenting sect. It must, to some extent, work in opposition to the Established Church and it would, naturally, attempt to differentiate its character from that of the parent body. Thus there came into being a group of organized believers which, in England, had no bishops, but instead, a president, and which was ruled, after the death of its founder, by a committee of one hundred.

In America after the Revolution, the infant church was able to throw off its inferiority complex and dare to call its overseers bishops, but it maintained many other attitudes peculiar to the sects, or small denominations. In the beginning, it was a "society"—an organization within the framework of the organized church. Composed, for the most part, of loyal members of the Establishment, it held its weekly meetings on Thursday evenings and reserved Sunday for attendance at the parish church, whose rector might be hostile to the Methodists, but whose ministrations were received by those he scorned as the ministrations of the ordained representative of God.

No Methodist preacher, unless he was ordained by the Church of England, dared to administer the sacraments. Because of the feeling that this church had the power to control such administration, for a number of years the Wesleys themselves were very much opposed to going counter to the authority of the bishops in this matter. It took the unquestioned need of American Methodism, left without an ordained ministry following the break with the mother country and the mother church, to bring about the change in Wesley's deeply ingrained feeling of loyalty to the church, which, to him, was sacred, no matter how poorly its ministers fulfilled their calling.

There is always, in the true church (as opposed to the sect), the feeling that somehow God has given to its ministers, through ordination, certain powers that may not be abrogated by failure on their part to live up to their high calling. Catholics are frequently heard to complain about the moral laxity or temperamental unsuitability of their priests, but a good Catholic does not consider that such failings detract from the efficacy of the prayers they utter or the absolutions they pronounce. Such an attitude, while adding to the feeling of reverence for the church as an institution, is unfortunate for religious life, and always produces, in time, protesting movements which seek to keep alive the highest standards of Christian conduct.

It was in America that Methodism first began to assert its churchly character. We have seen that it was the force of necessity which brought this about. As long as there was likely to be a clergyman within riding distance of the Methodist meeting-house, old-time Methodists felt that they could secure the benefits of the sacraments by attending the Anglican Church on certain occasions. There was no feeling of disloyalty to their new society, which was thought of as a modern Methodist might consider the meeting of a layman's organization or a missionary society. True, they might vastly prefer the meetings of the warmly religious society to the more formal services of Morning Prayer, but they would partake of the Lord's Supper with fervor and call upon the parish priest to baptize their children.

In England, even today, the Methodists have not become entirely assured of their place in the national life. In many villages, it occasions no surprise that the parish priest of the Anglican Establishment should consider every villager as belonging to his flock. Thousands of English Methodists are married and buried from the village church. And why not? It is supported out of their money.

It is this feeling of loyalty to a national institution which has kept Methodism in England from ever becoming a true church. By "true church" I mean an organiza-

tion that bases its organization upon the Catholic concept —that it exists to minister to the community, which is composed, not of "true believers," but of people, whatever their beliefs, who happen to be within reach of its administration. The *church* does not put up barriers of creed which must be surmounted by the people in order to maintain connection with it. One is born into the family of the church; one is "signed" by baptism in infancy; full participation in its sacraments comes after confirmation, during which one accepts certain duties and obligations. But no one is considered outside the pale unless deliberately excommunicated.

As long as Methodism adhered to its original character as a "Holy Club" or society of fervent believers, it filled its place within the framework of the church. Nothing that has ever happened within that organization has contributed more to the revitalization of the Church of England. The leaven of its influence is at work even in this day, and, despite the growing tendency toward independence, Methodism in England is still a semi-detached part of the old church.

In America there has been a different story. Here, after the Revolutionary War, there was no Anglican Church with State sanction. Here, also, Dissenters had tradition on their side. New England was the stronghold of Independency. Congregationalism, the sect in full glory, was several hundred years old, and its influence was strong. Wherever it held sway, the tendency was strong to consider the local organization as a unit, with authority to administer sacraments and handle its own affairs as it pleased. And yet, as William W. Sweet points out, some of the colonies had "established" churches. This meant that Independency was accepted as the norm, and no one was expected to be independent of Independency.

Methodism came into this confused situation like a breath of spring. It had the Anglican tradition (even its prayer book in an abridged form), and it had more evangelical fervor than had been seen in America since the days of Jonathan Edwards. It kept the Anglican legacy, along with the evangelical fervor, and transmuted them into an instrument for righteousness which seemed made for the times.

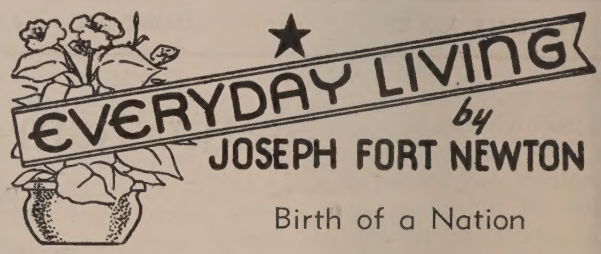
But Methodism was out on the highways of the new world. It could not be confined to the cities; and as it went farther into the primitive wilderness that lay west of the seaboard states, it found that it needs must travel light.

A Methodist preacher of the early nineteenth century was a man with a mission. He believed that the gospel was needed and that he was the man to carry its message to the people who, without his effort, would die unsaved. Spurred by such an incentive, he let nothing stand in the way of his going. A wife might tie him down; therefore he shunned matrimony. Property might cause him to want to stay at home; so he owned nothing. He had no home except the friendly houses of pioneer people. He kept no possessions except his clothes, his books, and his horse.

In the course of this jettisoning process, the new church threw overboard some things which seemed non-essential then, but which now are seen to be worth while. Our great-grandfathers did not need them then, but we should have been better off if they had kept them in the family. One of these was the prayer book that Wesley had prepared for American Methodists. Here was a ritual that would have served to tie the new church on to the ages. True, it was not very practical out in the wilderness, but now that the wilderness is gone, we find ourselves groping after some ordered tradition and form like that which the founder of Methodism sought to give us.

Another seeming non-essential which the pioneer preacher threw overboard was the idea of the church. In cutting loose from England and the Establishment, we cut loose from the church tradition also. This was directly contrary to John Wesley's expectation, for he saw in the American Methodism the beginning of a church and not the continuation of a mere movement. He was worried over the status of its ministers. He spent sleepless nights pondering over the question of ordination. If he had seen American Methodism only as a society, he would have paid little attention to the matter. Methodists had got along without ordination all these years. As a society they could continue to do so. But it was as a church that Wesley saw this new organization.

(To be concluded next week)



Birth of a Nation

Sunday was the birthday of our republic. On July 4, 1776, our fathers declared that all men are created equal not in ability, but in their inalienable right to life, liberty and the pursuit of happiness.

Also, they affirmed that the state exists for man, not man for the state. Such principles were revolutionary at that time; today they are denied and derided over vast areas of the earth. Whole nations are enslaved.

Today we are engaged in a ghastly war to decide whether this nation, "or any nation so conceived and so dedicated, can long endure," as Lincoln said, the while he prayed that "our nation, under God, may have a new birth of freedom."

Our nation rests upon the religious vision of the nature of the sanctity and worth of human beings—all kinds and conditions of men, not merely one race, or color, or creed but of man by virtue of the fact that he is man.

If the vision fades, or the faith in the dignity of man fails, the foundation of our nation is undermined, and our cause is lost.

Thus far down the ways of time, only a few people have been free, and it is in those fields where man has been free the longest that he has made the most progress.

Today we fight for the "four freedoms," not only freedom of speech and freedom of worship, but "freedom from want and freedom from fear"—thus we add a whole new dimension to the life and hope of man.

No one can tell what the shape of things will be after the war, but at least we must preserve what is unique, precious, and holy in our heritage as a nation. We do not seek to impose our ideals upon other peoples.

Nor do we propose to compromise, and barter away what has cost so much and means so much in the story of our republic. To do so would be to suffer the saddest of defeats, no matter how great the victory won.

To live and let live is not enough; we must live and help live.

The two greatest dates in the history of man are the date of the birth of Jesus and the date of the birth of our republic.

THINGS WHICH CANNOT BE SHAKEN

Enduring Foundations of the Faith

by WILLIAM G. CHANTER

Old Testament Beatitudes

VII. THE BLESSING OF STRENGTH

Blessed is the man whose strength is in thee; . . . —Psalm 84:5.

What this text means, of course, is that the man who has made God the center of his life has found a source of power so great that he is more than sufficient for every demand of life. Now, though this is well attested by history, the strange truth is that when the average man feels impelled to express an interest in religion, he is usually apologetic, because he thinks of it as associated with weakness. Hosts of people are obsessed with the belief that goodness and vigor, virtue and virility, religion and power are mutually exclusive things.

One reason for this curious twist of thought is the prevalence of a pale imitation of religion which passes itself off as the real thing. When religion is turned into a paltry system of negations it is indeed a weak and sickly thing. The story of the mother who said to her little son's nurse, "Find out what Tommy is doing, and tell him that he mustn't," illustrates a conception of religion which is as repellent as it is silly.

But there is another and a more important reason. That is the fact that we have deceived ourselves into thinking that pomp and circumstance, noise and bustle, drumming and trumpeting are the sure signs of power. Since the men of God draw their strength from sources too deep for sound or foam, it follows that they seem like weaklings to those for whom power is necessarily loud and spectacular. You will recall that Pilate was puzzled when he confronted a certain Galilean who claimed to be a king, yet had no crown, no throne, no army, who relied only on that invisible and mysterious and (to Pilate) elusive thing which He called truth. "I have power," said Pilate, quite plainly implying that his prisoner had none. Rome and Pilate, the truth and Jesus—who could doubt where the power was? Why, of course, it went with the legions.

That was a long time ago, and it all looks different now. But take a modern instance. Just yesterday, Nazi Germany and Adolf Hitler came into conflict with the Christian church and Martin Niemoeller. The world admired the dauntless pastor and his associates, but you will notice that it did not imitate them. Even the rulers of the armed might of France and Britain trembled before the clash and glitter of Nazi force, and truckled and retreated until they could retreat no farther. The world did not know the secret of that silent and unseen strength which men like Niemoeller possessed.

In whose heart are the highways to Zion.—Psalm 84:5.

The truth is that the deeper, the more invisible are its sources, the greater is the strength. He who trusts alone to the might of steel and horsepower has no strength at all. Not even Hitler could endure for an hour were his only resource the munitions of which he once so loudly boasted. His own faith in himself, in what he calls his fanatical intuition, a faith transmitted to the millions of his dupes, is, to be sure, a faith in a deadly will-o'-the-wisp. But faith it is, and it is real, and it and not the Luftwaffe is the secret of Hitler's power. As long and only as long as that faith is alive is he dangerous. Now, the strength with which God blesses His people is the strength that comes from the certain apprehension of the Supreme Reality. It is a faith that is unconquerable because it leads not to disillusionment but to an ever firmer certainty.

It cannot be shaken because it is rooted deep down in the hearts of the men of God. The great and enduring purposes of God have become the ruling motives of their lives. They know that they cannot fail because they have become part and parcel of the grand design of the Eternal God, and that design is part and parcel of themselves. Thus St. Paul could write that he was crucified with Christ, and yet he lived because Christ lived in him. This inner identification of one's deepest self with God through a glad surrender to Him is found in every age, and those who know it are the mighty men of their day. John Wesley knew it, and in the strength of it he remade England, and even touched with his hand of power the rising American Republic which he could not quite understand. David Livingstone knew it, and beat back the age-long darkness of a continent. The men of the modern missionary movement knew it, and the quality of their power is now becoming evident to a world that long regarded them with a mixture of pity and contempt.

Passing through the valley of Weeping they made it a place of springs.—Psalm 84:6.

The strength of the men of God is an abounding strength, transforming the world in which they work. Our Lord is the supreme example of this as of all else. He transformed the cross from a thing of unspeakable shame and horror into the noblest symbol of love and beauty in all the world. Through the ages His followers have turned the ways of hardship and disgrace into glorious springs of power and victory. From Paul and Silas in the inner prison at Philippi, to John Bunyan dreaming in Bedford Jail imperishable dreams of a journey to heavenly freedom, to Mary Reed taking her own leprosy as a divine call to fruitful service, the children of God have turned the dreary ways of adversity into radiant paths of glory.

They go from strength to strength; every one of them appeareth before God in Zion.—Psalm 84:7.

In Dr. Moffatt's translation: " . . . they are the stronger as they go, till God at last reveals himself in Sion."

This strength never wearies. It is always growing with experience, no matter what changes time may bring to the world. Augustine writing of the City of God, eternal and invincible, even while imperial Rome went down before the onrush of the barbarians, is a symbol of the way in which the men of God find new sources of strength as the world's springs dry up. The people of God need not fear the future. For at the end of their journey, whatever the way may be, there is the heavenly city where God awaits His faithful pilgrims.

Zions Herald

[FOUNDED 1823]

L. O. HARTMAN, Editor and Manager

Special Contributors

ERNEST F. TITTLE WILLIAM G. CHANTER
RAYMOND H. HUSE JOSEPH FORT NEWTON
RALPH W. SOCKMAN

Correspondents

CHARLES D. BRODHEAD H. ELLIOTT CHAFFEE
WILLIS J. KING WALTER BROOKS FOLEY
PAUL MORRISON

Subscriber to Religious News Service

Issued every Wednesday by the Boston Wesleyan Association, 581 Boylston Street, Boston, Mass. Entered at the Post Office, Boston, Mass., as second-class matter. Acceptance for mailing at special postage rate as provided for in Section 1103, Act of October 3, 1917, authorized on July 12, 1918.

Subscription price, $2.50 a year, including postage. Single copies, 10 cents. All stationed Methodist ministers are authorized agents for their locality.

Unsolicited manuscripts will not be paid for.

Prophecy of a New Reformation

William Adams Brown has recently added to his long list of published writings a timely discussion which he names "The New Order in the Church."* The thesis underlying this volume is to the effect that, while the church has its own distinctive contribution to make to postwar reconstruction, it cannot effectively succeed without first undergoing certain transformations within itself. It is readily admitted that such renewals are difficult to achieve since group thinking more easily challenges evils that are distant than those near at hand.

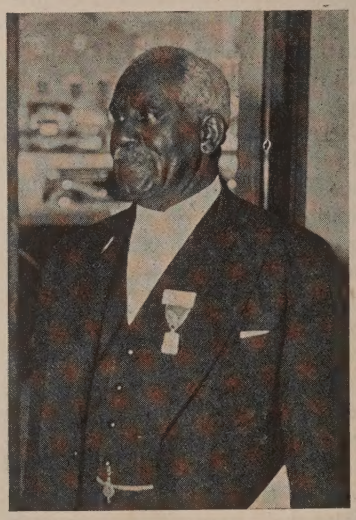
The author reenforces his plea by showing that the needs of the postwar world will be identical with those renewals which the church must shortly consummate if it is to save its own soul. In the order of their importance these wants are: "the need of renewed fellowship," "the need of unifying faith," "the need of economic sharing," and "the need of world-wide understanding." Only as the church corrects its glaring deficiencies in these respects can it hope to minister to the global community of the future. Dr. Brown discusses these topics in a direct and practical fashion which touches the local church in matters of fellowship, administration, education, and missionary outreach. He goes further and points out the significance of local parishes and corporate denominations to the life of the world church now in gradual process of formation.

No single figure in American life today has served the cause of ecumenicity more ably than has the writer of these pages. He draws constantly on the lessons learned in this activity for the background of these chapters. Indeed, the book may be regarded as an introduction to a companion volume in which he promises to tell us more fully the fascinating tale of Protestantism's developing solidarity. Both books will be important because of their author's conviction that the church is the channel of God's continuing self-revelation.

* *The New Order in the Church.* By William Adams Brown. Abingdon-Cokesbury Press: New York, Nashville. Price, $1.50.

Distinguished Bishop

Able pastor, missionary, and ecclesiastical administrator, Bishop Matthew Wesley Clair, who died at his home in Covington, Ky., on June 28, achieved a position of enviable leadership in Methodism. Bishop Clair was born in Union, W. Va., October 21, 1865. He was graduated in classics and theology from Morgan College, Baltimore, in 1889. In later years his alma mater and three other educational institutions conferred various degrees upon him.



Ohio State Journal

THE LATE BISHOP M. W. CLAIR

Ordained to the Methodist Episcopal ministry in 1889, he served eight years in three important pastorates and then was appointed superintendent of the Washington District of his Conference, the Washington. From 1902 to 1919 he was pastor of Asbury Church, Washington, where an $80,000 edifice was built under his leadership. One year after his appointment in 1919 for a second term as superintendent of the Washington District, he was elected to the episcopacy. His first residence was Monrovia, Liberia, where he remained for four years. Returning to America, he was assigned to Covington, Ky. He retired in 1936. During his period of administration in Liberia, President C. D. B. King appointed him a member of the Board of Education of the Republic.

Bishop Clair was twice married—the first time in 1889 to Fannie M. Walker, who died in 1925, and the second time in 1926 to Eva F. Wilson, who survives him. His son, Rev. Matthew W. Clair, Jr., is pastor of St. Mark's Methodist Church, Chicago, Ill.

Church or Sect?

Beginning in this issue of the HERALD on page 611, Dr. R. P. Marshall, former feature editor of *The Christian Advocate,* enters into an arresting discussion entitled "Methodism Comes of Age." The article appears in two parts, the second of which will follow next week. The writer raises the question

hether Methodism, which in the early days was a usading movement, should not in these modern mes take on the character of an established institu- on and as a church settle down to the performance its regular functions. If we mistake not, Dr. Iarshall's article will provoke considerable discus- on in Methodism and some sharp disagreements. Ve are glad, however, in the spirit of open forum, publish his well-written contribution.

Correction to a Correction Corrected

An esteemed correspondent writes:

> A few weeks ago, through your "Field Day for 'Herald' Readers" page, Bishop Edwin H. Hughes issued a statement in connection with the tragic death of Bishop Adna W. Leonard, stating that Bishop Leonard was the first bishop to meet sudden death in a vehicle of transportation ["to meet a violent death *from traveling*"]. If you will refresh the memory on early Methodism, you will discover that Bishop John Emory after only three years in the episcopacy was found, after having left his home, a small farm near Reistertown, Maryland, by the roadside, two miles down, lying unconscious and bleeding from a fractured skull, apparently thrown from his light carriage in a runaway. Death came the same day and blotted out the man who "in temperament, ability, and accomplishments . . . differed from all his episcopal colleagues and predecessors," and "resembled Wesley in system, administrative ability, and mental clearness. . . . His tragical end gave the church a severe shock, and for years the mention of his name in a public congregation elicited manifestations of sorrow." ("A History of Methodism," by J. M. Buckley, Vol. I, p. 463.)

Both W. H. Daniels in his "History of Methodism" nd Matthew Simpson in his "Cyclopaedia of Methdism" confirm the statement of our correspondent.

lergy and Tax Withholding Provisions

All ordained ministers, regardless of the type of ork in which they are engaged, are excepted from e withholding provisions of the current tax pay- ent act of 1943, according to a statement from the ureau of Internal Revenue, Washington, D. C., ceived by Dr. Benson Y. Landis of the Federal ouncil of Churches. The statement clarifies an un- rtainty whether the exception applies solely to ergymen in local pulpits or includes those engaged full-time church administration work, such as uncil secretaries and federation officials. No min- er is exempt from the payment of taxes, however, r. Landis said in an interview on the subject with eligious News Service. The minister's exemption vers only the advance withholding provision of the w.

shop Asks God to Bless Stalin

At a meeting in London, England, commemorat- g the anniversary of the German invasion of Russia, r. Henry A. Wilson, Bishop of Chelmsford, voked a blessing on Premier Joseph Stalin and the ussian people, according to a recent Religious News rvice dispatch. Declaring that he spoke as a Chris- n bishop to Christian bishops and Christian people in Russia "far larger in number and percentage of the general population than is the case with Christian people of this country," Bishop Wilson said: "I send to that great multitude of my fellow Christians in Russia my greetings, and I say to Christian bishops, priests, and people of Russia: 'We greet you, we salute you, we thank you, we remember you in our prayers, and we say God bless and God guide the people of Russia and their great leader, Joseph Stalin.'"

World Service Giving in Central Jurisdiction

Bishop Alexander P. Shaw has made an analysis of World Service giving in the Central Jurisdiction for the year ending May 31.

The percentage of increase in the Jurisdiction, he finds, was 23+ per cent, the largest percentage of increase of any Jurisdiction, being nearly twice the percentage of increase throughout the church.

The Atlantic Coast Area led the Jurisdiction with an increase of 26.9 per cent. To the Delaware Conference goes the honor of having the largest percentage of increase during the year, 51+ per cent. The Baltimore Area follows with an increase of 24+ per cent. The increases in the Columbus and New Orleans Areas were each 19+ per cent.

The increase by Areas was as follows: Baltimore Area, $7,381.82; Atlantic Coast Area, $6,580.19; New Orleans Area, $4,673.02; Columbus Area $2,578.47; making a grand total of $21,213.50 increase over last year.

Had the same percentage of increase been maintained throughout the church, the aggregate gain over last year would have been a little more than a million instead of a little more than a half-million dollars.

Chaplains' Casualties

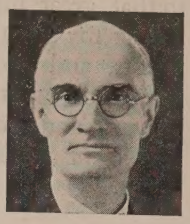
Up to May 15 the Chaplain Corps had fifty-five casualties, according to the Associated Press. Twelve were missing at sea or in action; two were wounded; twenty-eight were missing on Bataan (twenty-two known to be prisoners), and thirteen died in active service.

Delegates—Two Sizes

The "two sizes" as used in the foregoing caption has to do, not with any distinctions of physical stature, intellectual attainment, or spiritual achievement, but simply with the proportions of the halftones of the men and women of the Boston Area who are to represent their respective Annual Conferences at the coming General and Jurisdictional Conferences of The Methodist Church. Owing to war conditions, and under the demands of economy, we felt it necessary in some cases to use cuts already in our files, instead of having new ones made for the sake of uniformity in size. These pictures appear on pages 616 and 617.

Delegates to General and Jurisdictional Conferences

Elwin L. Wilson



A. A. Callaghan

Fred P. Loring

Margaret Currie

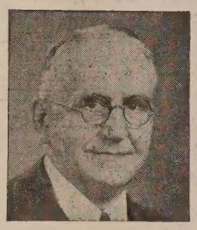
Cymbrid Hughe

Louis S. Staples

C. D. Baldwin

Mrs. P. I. Milliken§

Philip S. Nason

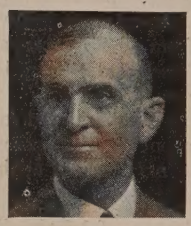


Warren H. Davis

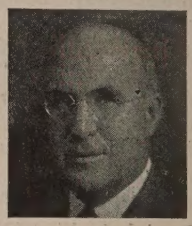
L. W. Stringfellow

Charles C. Chayer

John V. Hanna



Lewis O. Hartman

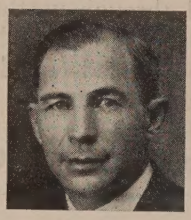


Daniel L. Marsh*

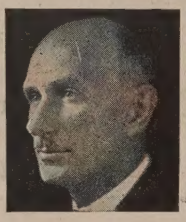
William Gunte

E. H. Redstone*

Lucile LeSourd*

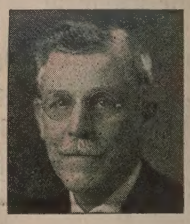


D. Joseph Imler‡



C. W. Jeffras*

Francis D. Taylor



Sam T. Emery

Thomas Fox

Mrs. H. W. Selby*

Earl E. Story

J. B. McCullough

W. P. Pritchard

W. R. Ward, Jr.¶

Florence Stevens /

Carl G. Kendal

B. Marion Hope

†Photo by Hanson, Portland, Me.

§Photo by Roger Paul Jordan.

*Photo by Bachrach.

‡Photo by Modern Studio.

¶Multifoto Studio.

/Jean Sardou.

Maine Conference

General and Jurisdictional

Rev. Elwin L. Wilson, Portland, district superintendent of Portland District.

Rev. Arthur A. Callaghan, pastor at Rumford.

Fred P. Loring, Orono; professor, University of Maine; Maine Conference Lay Leader.

Margaret Currie, Saco; attorney; Portland District Lay Leader.

Jurisdictional and Reserves to General

Rev. Herbert F. Aldrich, Augusta, district superintendent of Augusta District.

Rev. Cymbrid Hughes, pastor at Augusta

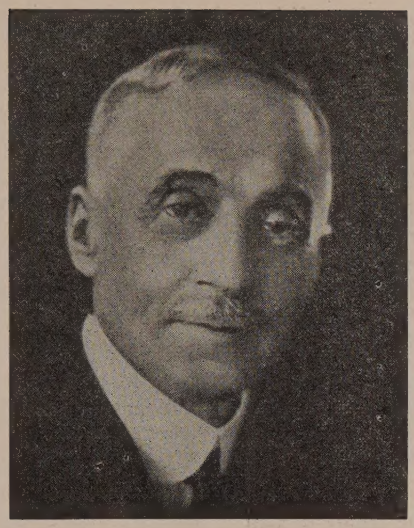
Rev. Louis S. Staples, pastor at Gardiner

Clinton D. Baldwin, Bangor; purchasing agent; trustee of First Methodist Church Bangor; advisory member of general Board of Missions and Church Extension.

Walter E. Russell, Gorham; principal

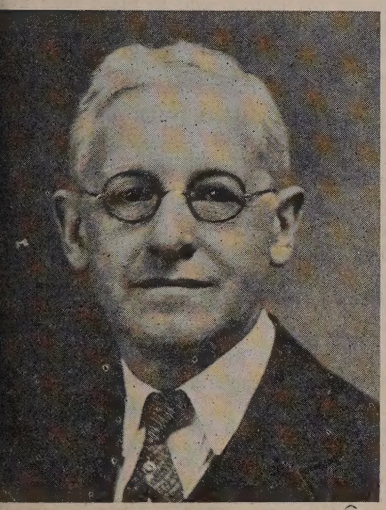
(Continued on page 619)

Herbert F. Aldrich

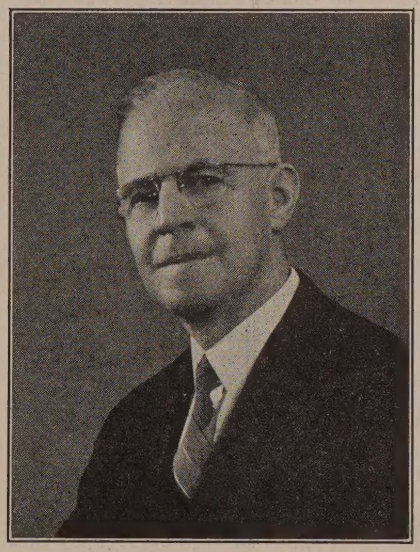


Walter E. Russell

H. Hartley Winter

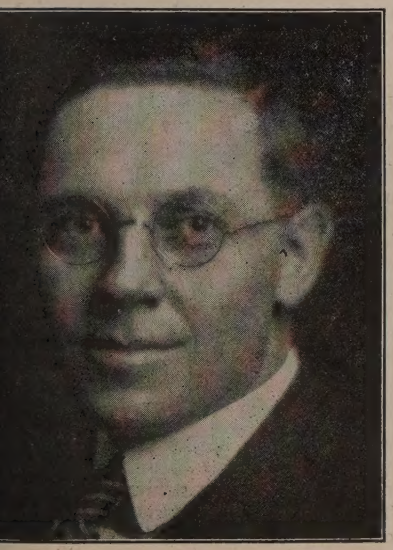


William J. Kurth

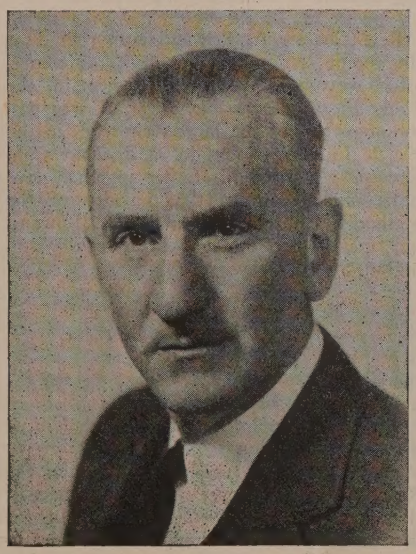


George E. Heath

James F. Farr



Percy M. Spurrier



Leonard C. Harris

Amos Thornburg

Mathew Francis

Bishop Brenton T. Badley, writing from Delhi, India, under date of April 12, sends an invitation to the celebration of the fortieth anniversary of the wedding of himself and Mrs. Badley, to take place at "Homestead," Landour, India, May 14. The Badleys were married at Lucknow on April 29, 1903. Mrs. Badley is the former Mary Putnam Stearns, a member of the class of 1896 in Boston University College of Liberal Arts. In the letter just received, Bishop Badley says:

> We shall "celebrate" in Landour, as many of our friends will be there in May for their summer vacations. It is the time when the heat on the plains is very intense, and all who can, take the required vacation. . . . This leaves us both well. The war affects us in many ways, as it does you, but it does not diminish our opportunities to serve but rather increases them. We are glad to help the cause of the Allied Nations in every possible way, and we earnestly pray that the righteous and abiding peace which God wants the world to have may soon come throughout the earth.

By post-Conference adjustments due to the assignment of Rev. Lloyd H. Nixon to Central Church, Pontiac, Mich., in the Detroit Conference, from Albion-Lansing District in the Michigan Conference, Rev. Spencer Bacon Owens of First Church, Battle Creek, Mich., has been appointed to that district.

Bishop W. Y. Chen of the Chungking (China) Area of The Methodist Church baptized Captain Chiang Wei-kuo, second son of Generalissimo Chiang Kai-shek, in Chungking a few days ago.

Rev. Vernon L. Booker, former minister of the First Congregational Church of Newark, N. J., has recently flown with his wife and 22-months-old baby to Nome, Alaska, and entered upon the pioneering pastorate of the Federated Church of Nome. This Alaskan church is jointly under the care of the mission agencies of the Methodist and Congregational Christian churches. Its former pastor was Rev. Wilbur B. Wood, a Methodist minister. This is the only church for the Protestant white population in Nome. Its congregation has been greatly increased by the influx of American soldiers into this section of Alaska. Mr. Booker is a graduate of Union Theological Seminary, New York City.

Dwight Wendell Culver, son of Rev. and Mrs. Mearl P. Culver of Minneapolis, Minn., and Miss Margaret L. Augustine, daughter of Mr. and Mrs. Jay Augustine, also of Minneapolis, were married recently in Calvary Baptist Church in that city. Mr. Culver is a senior in Yale Divinity School, and chapel organist and director of the chapel choir. He is also organist-director of the Methodist-Congregational Church at Southington, Conn. Mrs. Culver, who recently graduated from the Library School of Columbia University, is on the staff of the Sterling Library at Yale and serves as organist-director of the Episcopal Church at Centerville, Conn. Both are graduates of Carleton College, Northfield, Minn., in the class of 1941. The groom's father, who is superintendent of the Minneapolis District, Northern Minnesota Conference, officiated at the wedding.

Miss Elizabeth Jane Stuntz, who recently arrived in this country from India with her parents, Rev. and Mrs. Clyde B. Stuntz, will enter Smith College in the fall.

Rev. Clarence F. Avey, pastor of Starrett Memorial Methodist Church, Athol, preached the sermon at the baccalaureate service of the Athol High School Class of 1943, which was held in his church on Sunday afternoon, June 20. He took as his subject "Foundations for Your Dreams."

Dr. Richard D. Hollington, formerly of the faculty of Garrett Biblical Institute, but now retired and living in San Diego, Cal., is preaching for six Sundays this summer, June 20 through July 25, at the First Congregational Church of San Diego. His general theme is "The Search for Spiritual Power."

Foundry Church, Washington, D. C., was the scene on Saturday night, June 26, of the marriage of Miss Constance Harris, daughter of the pastor of Foundry and chaplain of the United States Senate, Dr. Frederick Brown Harris, and Mrs. Harris, and Lieut. John Madison Mason, son of Mr. and Mrs. John Madison Mason, also of Washington. The ceremony was performed by Bishop Edwin Holt Hughes, assisted by Rev. James Shera Montgomery, chaplain of the House of Representatives. The bride was given in marriage by her father. Her sister, Mrs. Don F. Marrs, was matron of honor. Following the ceremony the official board of Foundry tendered a reception in the Letts Building, the educational unit of the church. The former Miss Harris attended Arlington Hall Junior College and George Washington University. Lieutenant Mason attended Georgetown University and the University of North Carolina, and is now with the Airborne Engineer Corps. The couple will reside for the coming months at Southern Pines, N. C.

Rev. Charles A. Rowand was retired at the recent session of the Ohio Conference, after forty-eight years of service in the Methodist ministry. Dr. Rowand was pastor of several of the largest churches in the North Indiana, Colorado, and Ohio Conferences. He and his father together gave ninety-eight years to the ministry of the Methodist Church. Dr. and Mrs. Rowand will make their home at 263 North Washington Street, Delaware, Ohio.

Rev. Newell S. Booth, Methodist missionary on furlough from the Belgian Congo, is going to the Hartford Seminary Foundation this fall to teach the Africa courses for a year at the Kennedy School of Missions. He has just completed a year with half time given to deputation work and half time to a study group on rural missions under the Rural Missions Cooperating Committee of the Foreign Missions Conference. In his deputation work he has spoken 130 times in nineteen different Conferences since the first of the year. The report from the study group on "The Christian Mission to Rural People" will be out in the late summer early fall. The Booths will take up their idence in Hartford after the summer is o Dr. Booth is making definite plans to ret to Africa, if at all possible, at the end of next school year.

From California comes word of the de of Mrs. George H. Maxwell of Pasade Cal., early last month. Since her husb died in 1932, Mrs. Maxwell had carried his numerous philanthropies. Among t contributions to Methodist institutions an endowed chair of citizenship at Bos University.

Rev. Thomas A. O'Farrell, Methodist m sionary of Salisbury, Southern Rhodesia, a member of the administrative council c new secondary school for Africans which to be erected near Salisbury, the capital the colony. The school is scheduled to opened on January 1, 1944, and will be first school of its grade made available Africans in Rhodesia. The Rhodesia G ernment is financing the plan, and will e all buildings and pay the staff. It wants school to be a Christian institution, h ever, and so has invited the missions to sist on the council and to make men av able for the staff. Nine missionary so ties are cooperating in the project.

Rev. Lloyd C. Wicke assumed his n duties on July 1 as pastor of the Mo Lebanon Methodist Church in the Pi burgh Conference, where he succeeds R George A. Fallon, who was recently tra ferred to the New England Conference a appointed to Wesley Church, Worces Dr. Wicke served several pastorates in N Jersey, and recently has been superintend of the Jersey City District, Newark Con ence.

Rev. Charles M. Melden, retired mem of the New England Conference living 1927 108 Avenue, Oakland, Cal., will serve his ninetieth birthday on July 18. Melden is a native of Salem, Mass., and graduate of Boston University. During many years of active service, he held past ates in the New England and New Engla Southern Conferences, was president Clark University, principal of Wilbrah Academy, and, for the thirteen years bef his retirement in 1925, president of N Orleans University.

At the graduation exercises of Spauldi High in Rochester, N. H., June 24, t young people of Bethany Methodist Chur East Rochester, received special recogniti for scholarship. Elaine Jacobs was award a large scholarship S for a four-year avera of more than ninety per cent in all her st ies, and also received a medal given excellence in Senior History and Civics. T Dartmouth Medal presented by Fred All Walker, and given each year to the high ranking student in the entire school, w won by Alicemarilyn Langmaid, daugh of Rev. Norman J. Langmaid, pastor Bethany Church, and Mrs. Langmaid.

The marriage of Rev. Leonard Brews Whitney, a member of this year's gradu ing class at Boston University School Theology, and Miss Marjorie Lois Johns of Saugus took place on Monday morni of last week at the home of the bride's p ents, Mr. and Mrs. George W. Johnson, Saugus. Rev. Leslie Bailey of Falmouth,

mate of the groom at the School of ology, was the officiating clergyman. The m is the son of Professor and Mrs. D. Whitney of Syracuse, N. Y., and is aduate of the New York School of For- at Syracuse University. The bride, a uate of Lowell Teachers College, has music supervisor in the town of Sau- They will make their home in Putney- N. Y., where Mr. Whitney is pastor of Methodist Church.

v. Stanley E. Grannum has resigned presidency of Samuel Huston College, in, Tex., effective August 15, and plans ome to Boston University this fall to for the doctorate of philosophy under essor Edgar S. Brightman. Mr. Gran- received his bachelor of sacred theol- degree from Boston University in 1923. successor as president of Samuel Hus- College will be Rev. Karl Downs, who his master's degree in theology at n University in 1937. Mr. Downs had ously graduated from Samuel Huston ge and Gammon Theological Seminary. nters the educational field from the pas- of Scott Methodist Church, Pasadena, in the Southern California-Arizona erence.

e death of Dr. T. Reaveley Glover, r of "The Jesus of History" and other y read volumes, occurred recently in nd. Dr. Glover had been classical lec- at St. John's College, Cambridge Uni- y, from 1901, and Public Orator of the rsity from 1920, until his retirement in since which time he had been Public r Emeritus. He was a former presi- of the Baptist Union of Great Britain reland. Early in his career he spent ears as professor of Latin at Queen's rsity, Kingston, Ont. In 1922 he gave owell Lectures in Boston.

Central Jurisdictional Conference e held at Bennett College, Greensboro, beginning June 8, 1944.

first full session of the Pacific Jap- Provisional Conference to be held since vacuation of Japanese and Japanese cans from Pacific Coast areas will be n the Japanese Methodist Church in r, Col., July 7 to 11. Release of the -six ministers in WRA relocation cen- o attend the Conference has been ed by the Government, while eleven ministers in "free territory" in Colo- Arkansas, Idaho, and Arizona will also sent. The Conference is called by James Chamberlain Baker of the Cal- Area and Rev. Frank Herron Smith, tendent of the Mission. Rev. K. is pastor of the Denver church where nference will meet.

more children and young people ng Protestant Sunday church schools hout the United States and Canada, s a growing shortage of teachers and These conclusions are based upon s just released by Rev. Otto Mayer, director of research for the International Council of Religious Education. For the period 1941-42, there were 19,359,059 pupils in the 177,066 church schools maintained by churches of the 43 Protestant denominations that are related to the International Council, Dr. Mayer's report shows. That was an increase of 12,802, or 0.1 per cent, in pupils over the 1939-40 figures, and a gain of 7850, or 4.6 per cent, in number of schools. During these two periods, there was a drop of 190,830, or 8.7 per cent, in the number of officers and teachers in Sunday church schools, bringing the 1941 figure to 2,006,320.

A radiogram urging the revision of American immigration laws so as to admit Chinese and thus "enhance traditional friendship between China and America" was recently received by the International Missionary Council, the Foreign Missions Conference of North America, and the Federal Council of the Churches of Christ in America from Bishop W. Y. Chen of Chungking, chairman of the National Christian Council of China, which represents practically all the Chinese Protestants and missionary bodies in China. A radiogram from Dr. Earl Cressy in Chungking also states that missionaries in that West China capital urge the revision of the immigration law. On behalf of the three American organizations addressed, Dr. John W. Decker, Dr. J. J. Mickle, and Dr. Samuel McCrea Cavert have notified Secretary of State Cordell Hull, and Senator Tom Connally and Representative Samuel Dickstein of the Senate and House committees considering this question, of this representation of Chinese Christians.

Three Army Specialized Training Program units have been assigned to Boston University. By Monday, July 12, approximately 600 student soldiers will be marching to their classes at the university's Copley Square center from their barracks in Mechanics' Building around the corner on Huntington Avenue. The three Boston University A. S. T. P. units will be in Basic Phase Engineering, Foreign Area and Language Studies, and Medicine.

Delegates

(Continued from page 616)

emeritus, Gorham State Normal School; member of Conference Board of Education.

Mrs. Philip I. Milliken, Portland; lay member of Annual Conference from Clark Memorial Church; treasurer of Maine Conference Woman's Society of Christian Service.

New Hampshire Conference

General and Jurisdictional

Rev. Philip S. Nason, pastor at Portsmouth.

Warren H. Davis, Nashua; manufacturer; trustee of Main Street Church; member of Boston Wesleyan Association.

Jurisdictional and Reserves to General

Rev. LeRoy W. Stringfellow, Haverhill, Mass., district superintendent of Southern District.

Rev. Charles C. Chayer, pastor of First Church, Manchester.

H. Hartley Winter, Haverhill, Mass.; accountant; Conference Lay Leader.

John V. Hanna, Concord; insurance company president; active in First Church; president of Conference trustees.

New England Conference

General and Jurisdictional

Rev. Lewis O. Hartman, Boston, editor of Zions Herald.

Rev. Daniel L. Marsh, Boston, president of Boston University.

Rev. William Gunter, Watertown, district superintendent of Boston District.

Edward H. Redstone, Newton Highlands; special supervisor in the reference division, Boston Public Library; trustee of Harvard-Epworth Church, Cambridge; member of Boston Wesleyan Association; until recently secretary of Conference Bureau of Sessions.

William J. Kurth, Boston; lawyer; trustee of St. Paul Church, Jamaica Plain; Conference Lay Leader.

Mrs. Howard M. LeSourd, Newton; president of Conference Woman's Society of Christian Service.

Jurisdictional and Reserves to General

Rev. D. Joseph Imler, pastor at Belmont.

Rev. Charles W. Jeffras, Springfield, district superintendent of Springfield District.

Rev. Francis D. Taylor, Worcester, district superintendent of Worcester District.

Rev. George E. Heath, Brookline, treasurer for Board of Conference Claimants and executive secretary of Preachers' Aid Society.

Sam T. Emery, Newton Center; general insurance; trustee of Newton Center church; president of New England Deaconess Association and of Preachers' Aid Society; treasurer of Boston Wesleyan Association.

Thomas Fox, Newton; insurance; trustee of Newton Methodist Church and lay member of Annual Conference from that church.

Mrs. Howard W. Selby, West Newton; active member of Newtonville Methodist Church; secretary of Christian social relations and local church activities, Northeastern Jurisdiction Woman's Society of Christian Service.

Lieut. (j. g.) James F. Farr, Cambridge; acting legal officer of First Naval District, U. S. Coast Guard; trustee of Harvard-Epworth Church, Cambridge; Boston District Lay Leader.

New England Southern Conference

General and Jurisdictional

Rev. Percy M. Spurrier, Middleboro, district superintendent of New Bedford District.

Rev. Earl E. Story, Norwich, Conn., district superintendent of Norwich District.

J. Bruce McCullough, business man; trustee of Mathewson Street Church, Providence, R. I.; Conference Lay Leader.

Dr. William P. Pritchard, Fall River; physician; official member of Union Church; president of Fall River Deaconess Home.

Jurisdictional and Reserves to General

Rev. Leonard C. Harris, Providence, R. I., district superintendent of Providence District.

Rev. Amos Thornburg, pastor of Mathewson Street Church, Providence.

Rev. W. Ralph Ward, Jr., pastor of South Church, Manchester, Conn.

Florence S. Stevens, Providence, R. I.; deaconess and ordained elder; superintendent of Providence Deaconess Home.

Carl G. Kendall, Middleboro; shoe salesman; trustee of Middleboro Methodist Church; New Bedford District Lay Leader.

B. Marion Hope, Fall River; deaconess and ordained elder; superintendent of Fall River Deaconess Home

LAKESIDE METHODIST CHURCH, LYNN
Organized on June 17, 1893

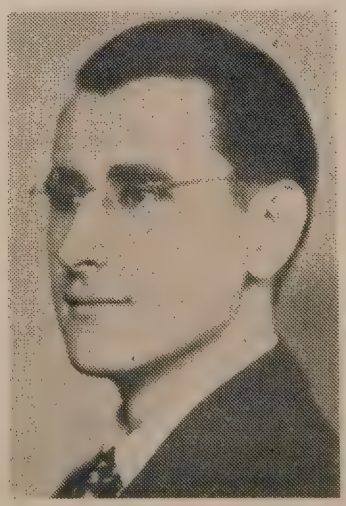
Lakeside Church Celebrates

Grounded in the past, serving the present, and planning the future, the Lakeside Methodist Church of Lynn commemorated fifty years of Methodism in the community of Lakeside. From the early beginning of church meetings in a tent pitched conveniently for the people to attend, this small church by the side of the lake has steadily marched onward, serving its people faithfully and loyally. On June 17, 1893, the church was organized with George Churchill as class leader. At the Annual Conference of 1896, Lakeside was declared a charge and Rev. George D. Stanley was the first pastor. Frank W. Atkins donated the land on which the church now stands. On February 14, 1942, during the pastorate of Rev. Walter E. Hoover, the last part of a $5000 mortgage was burned. Rev. C. Herbert Picht is the present pastor.

A brief history of Lakeside, written by Edwin S. Williams, and a history of Lakeside Methodism by Leo E. Burrill were included in an anniversary booklet distributed to members and friends on the first day of the Golden Jubilee, June 20.

Opening the week of celebration, Dr. Elmer A. Leslie of Boston University School of Theology preached on "God's Call to a New Advance." On Tuesday evening the Youth Fellowship presented a "Pops" concert, the proceeds from which are to send young people to the Asbury Grove Christian Service Institute. On Thursday evening the anniversary banquet was held, with Rev. H. Newton Clay of Cliftondale as toastmaster and Irving D. "Bumps" Hadley, former New York Yankee pitcher, as the speaker. Warren E. Stockwell read a poem which he had written for the occasion.

Concluding the week of celebration on June 27, Dr. William L. Stidger of Boston University School of Theology brought the message at the morning service, his sermon theme being "The Look Ahead." At the vesper service, which concluded the celebration, Dr. Ralph W. Decker, also from the School of Theology, spoke on "The Challenge of the Future."



C. HERBERT PICHT
Pastor at Lakeside

By coincidence, the celebration of church's anniversary was also significant two couples in the church. Mr. and M R. B. Bohaker, the first couple to be m ried in the church, celebrated their forti wedding anniversary by attending the b quet on June 24. On Sunday, June 27, and Mrs. Sidney C. Rawding, long faith and active members, celebrated their fi fifth wedding anniversary.

These Are Our Boys!

(Written for the dedication of the Ho Roll in Clark Memorial Methodist Chu Portland, Me. Incidentally, the forty-th names on the Honor Roll included th sets of three brothers and two pairs twins.)

Charles Parkin

These are our boys!
In distant corners of this earth, throu
trackless skies, o'er sea and land,
They keep their constant vigil of the day
night.
On rugged islands of the north, throu
tropic jungle and on desert sand,
They rank with those who would def
the right!

These are our boys!
A few short years ago they ran, and laugh
and played at being men;
They listened to the tales we told of ot
wars.
But now—their games are done, and war
come again,
And they must fight and bear the pain
scars.

These are our boys!
And they are *men!* Theirs the courage
the daring this world needs!
Theirs to fight on until this conflict cease
And when the world is free, and they h
won that day for which man plea
A greater task is theirs—to win the peace
These are our boys!

Delegates Elected

IDAHO CONFERENCE

General and Jurisdictional Conferen *Ministerial*—Charles M. Donaldson. *La* Edson Deal.

Jurisdictional Conference and Reserves General Conference: *Ministerial*—W. Hertzog. *Lay*—Edgar L. Oakes.

Reserves to Jurisdictional Conferen *Ministerial*—Carl M. Davidson, H. G. McC lister. *Lay*—Henry Nelson, Mrs. R. Tyler.

ILLINOIS CONFERENCE

General and Jurisdictional Conferen *Ministerial*—Arthur M. Wells, Thomas Lugg, A. Ray Grummon, H. W. McPl son, Arthur P. Jordan, H. Clifford No cott, Raye L. Ragan. *Lay*—H. R. Snav C. H. DeLong, W. F. Allison, Harold Fi I. W. Brown, C. A. Imboden, J. A. E man.

Jurisdictional Conference and Reserves General Conference: *Ministerial*—E. Atherton, T. Walter Thompson, Charles Thrall, Walter F. Day, Laren Spear, Gay White, Charles E. Pettit, W. G. Pulli J. Fred Melvin. *Lay*—Stanley D. Stites, M

Bibles for Gifts

We have them in all prices, bindings and languages.

Send for Catalogs
Massachusetts Bible Society
41 Bromfield St., Boston

KIMBALL, GILMAN & CO.
87 Kilby Street, Boston, Mass.
General Insurance
Harry W. Gilman Walter R. J. Smith
Stanley O. MacMullen

l Allen, H. S. Wiley, I. E. Merritt, Pritchett, W. C. Drysdale, Ben Weir, Flora Hall, Lewis N. Tate.

serves to Jurisdictional Conference: *sterial*—George H. Thorpe, Sidney A. rie, Lowell B. Hazzard, Morgan Wil-, Paul M. Curry. *Lay*—George West, F. W. Disbrow, Maynard Rigg.

West Wisconsin Conference

neral and Jurisdictional Conferences: *sterial*—Fred J. Jordan, Paul B. White. -Frank O. Whitcher, Howard G. Tyrer. isdictional Conference and Reserves to ral Conference: *Ministerial*—Alfred F. nes, J. Pierce Newell, H. Harold Gee. -Archie L. Hirst, Mrs. E. E. Clarke, Draper.

serves to Jurisdictional Conference: *sterial*—John W. Harris, Ernest E. ke. *Lay*—Thomas S. Truesdale, Mrs. . Cory.

Oregon Conference

neral and Jurisdictional Conferences: *sterial*—H. Guy Goodsell, Jesse W. h. *Lay*—S. L. Mackin, Ernest W. Peter-

isdictional Conference and Reserves to ral Conference: *Ministerial*—Silas E. nam, Sydney W. Hall, Ray S. Dunn. *Lay* ward L. Clark, F. M. Phelps, Clyde M. ch.

California Conference

neral and Jurisdictional Conferences: *sterial*—Theodore H. Palmquist, Tully noles, John R. Kenney, W. P. Rankin, Raymond Grant. *Lay*—Mrs. Frank P. l, Will P. Ralph, Dr. Evelyn Miller er, Percy F. Morris, John D. Crummey. isdictional Conference and Reserves to ral Conference: *Ministerial*—N. A. stensen, John R. Wilkins, Harry E. es, Arthur H. Wallace, Rector W. John-R. Marvin Stuart, C. M. Julian. *Lay*—. B. Simms, W. M. Burlingame, Grover agby, Mrs. H. W. Lang, Frank Merritt, lam Hotle, Mrs. J. K. Cecil.

serves to Jurisdictional Conference: *sterial*—C. B. Sylvester, J. C. McPheet-Roy Wilson, Dillon W. Throckmorton, ar E. Wilson. *Lay*—R. C. Proffitt, Wil-Blumert, A. E. Pruner, C. C. Bovey, . Greenough.

Upper Iowa Conference

neral and Jurisdictional Conferences: *sterial*—Earle A. Baker, Herbert D. ple, Harry E. Morrow. *Lay*—Mrs. Homer Cherrington, S. A. Cohagan, Earl Elijah.

Jurisdictional Conference and Reserves to General Conference: *Ministerial*—Edward T. Gough, Marvin B. Kober, H. Hughes Dill, James W. Marlin. *Lay*—J. H. Peet, Frank L. Pearson, S. R. Hankins, Mrs. Thomas Ray.

Reserves to Jurisdictional Conference: *Ministerial*—Elton D. Wells, Arthur J. Kindred, Lloyd A. Gustafson. *Lay*—Willis H. Walker, C. E. Hackett, H. C. Fulmer.

Baltimore Conference

General and Jurisdictional Conferences: *Ministerial*—Horace E. Cromer, Fred G. Holloway, Harry W. Burgan, E. Cranston Riggin, Leonard B. Smith, Benjamin W. Meeks. *Lay*—D. Stewart Patterson, George W. Crabbe, Henry Gilligan, John H. Baker, Mrs. Joy Elmer Morgan, J. Harry Grace.

Jurisdictional Conference and Reserves to General Conference: *Ministerial*—John R. Edwards, R. Y. Nicholson, Harold A. Bosley, O. G. Robinson, Robert L. Wood, O. B. Langrall, J. Phelps Hand, John Rustin. *Lay*—E. E. Bradley, F. Murray Benson, Mrs. E. Lester Keyser, Robert Jett, Mrs. Benjamin W. Meeks, O. O. Thomen, Edmund Snodgrass, W. C. Scott.

Reserves to Jurisdictional Conference: *Ministerial*—E. C. Beery, Harry Evaul, J. T. Spicknall, R. L. Shipley. *Lay*—W. R. Harvey, Mrs. Helen Starr, Mrs. R. A. Compton, John H. Ray.

Detroit Conference

General and Jurisdictional Conferences: *Ministerial*—Marshall R. Reed, Charles W. Brashares, W. Clyde Donald, W. C. S. Pellowe, Gordon Phillips, Henry Hitt Crane. *Lay*—Dennis F. Strong, Miss Frances Knight, Mrs. J. E. Martin, Edward A. Smith, Miss Marion Bailey, Mrs. B. R. Donaldson.

Jurisdictional Conference and Reserves to General Conference: *Ministerial*—John E. Marvin, William E. Harrison, Luther B. Butt, A. Stanley Stone, Sidney D. Eva, S. J. Harrison, E. R. Willson, Benjamin F. Holme. *Lay*—Samuel J. Lang, Howard C. Baldwin, Paul G. Halmhuber, Mrs. Walter Fruit, Dr. C. Fisher, Carl Metzger, George Fead.

Reserves to Jurisdictional Conference: *Ministerial*—Thomas M. Pryor, Gernsey Gorton, Frank M. Field. *Lay*—Maurice D. Sharai, Ronald Fisher, Mrs. J. O. Walker.

One in a Million Me

(Continued from page 610)

level and just flew about for a while to get the feel of the plane. The clouds stretched out in rolls underneath and reminded me of what the Arctic wastes had looked like in a motion picture I once saw. The only difference was that through breaks here and there I could see green fields underneath.

I must have "flubbed my dub" up there for some time, because when I did drop down below I didn't recognize a single landmark. Figuring myself somewhat south of the field, I headed north, wanting to kick myself at the same time for not bringing my map. Soon I saw a row of hills which I definitely knew were not a part of the environs of San Antonio. Finally, some ray of sense permeated what I was using for a brain that morning, reminding me that wind drift could have carried me out of the area. Since it was blowing from the southwest, I headed in that direction. Sure enough, I soon saw the buildings of San Antonio in the distance. Fortunately, I wasn't late and hence didn't have to present my lame excuse.

Don't know how I'll get much time to write detailed letters while here. You've heard me rant about full schedule before. Well, ours here is the granddaddy of them all.

Love, Len.

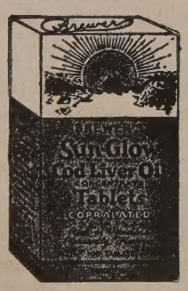
Recently Appointed Chaplains

(Reported by the Methodist Commission on Chaplains, 100 Maryland Avenue, N. E., Washington, D. C.)

Army of the United States

Malcolm Brandon Ballinger, Hermiston, Ore.
Horace Robert Bennett, Wellington, Tex.
George Earl Berry, Monte Vista, Col.
Clyde Stewart Boggs, Aurora, N. C.
Morris Raymond Boucher, Altoona, Ala.

TAKE Sun-Glow TABLETS Regularly

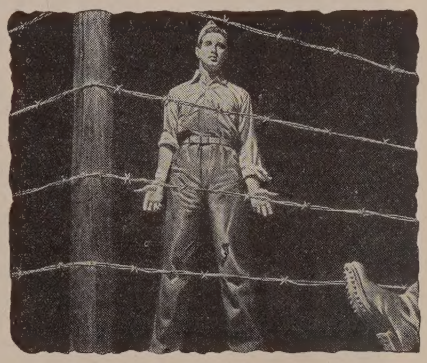


ese Cod Liver Oil ncentrate tablets nbine the valuable mins of Cod er Oil—Vitamin and Vitamin D vith Copralated n. They are an effective tonic.

SOLD AT ALL DRUGSTORES

) for 50c 100 for $1.00

Brewer & Company, Inc.
Worcester, Mass.



YOUNG EDDIE JONES WANTS A BIBLE ··· BADLY

Is it asking you too much to give him one?

Young Eddie Jones, the boy down the street, is a prisoner of war—living in bitter misery. More than anything else, he wants a Bible to fill his mind and heart and sustain his courage.

The American Bible Society through its office at Geneva, Switzerland, has already provided over 200,000 Bibles, Testaments and Portions, in more than 30 languages, to grateful prisoners of war in all countries.

Through American Bible Society Annuity Agreements, which now provide as high as 7% returns, friends have helped to meet emergencies like this for nearly 100 years. Find out more about this great Annuity Plan and how it entitles you to certain tax exemptions. Send for the interesting booklet "A Gift That Lives."

AN INCOME ASSURED

URGENT! FILL OUT AND MAIL THIS COUPON TODAY!

American Bible Society,
Bible House, New York 22, N.Y.

☐ Please send me, without obligation, your booklet Z-35 entitled "A Gift That Lives."
☐ I enclose $..... to provide Testaments for prisoners of war.

Name.....
Denomination.....
Address.....
City.....*State*.....

William Fay Butler, Los Angeles, Cal.
Charles Chester Cole, Yonkers, N. Y.
Donald Wesley Doak, Tulsa, Okla.
Robert Newsome DuBose, Shelby, N. C.
Charles Hyatt Duvall, Maywood, Ill.
James Edward Elliott, Millport, Ala.
Emsley Paul Hamilton, Asheboro, N. C.
George Everett Hayden, Boston, Mass.
James Eaton Hemann, Friendship, Md.
Alexander Raynor Henry, South St. Paul, Minn.
William Kenneth Hogg, Warren, Ohio.
Paul Robley Hortin, St. Petersburg, Fla.
Chester Leonard Hughbanks, North Vernon, Ind.
Morris Lyman Husted, Murrysville, Pa.
Leon Williams Kern, Lakefield, Minn.
Edwin Robert Kimbrough, Oxford, Ala.
Frederick Hopkins Kleihauer, Peotone, Ill.
Vernon Andrew Lallemont, Evanston, Ill.
Mert Melvin Lampson, Watsonville, Cal.
Cecil Charles Lowe, Oblong, Ill.
Paul Douglas Martin, Jr., Richmond, Va.
Arthur B. Mercer, Dennison, Ohio.
Clarence Lincoln Oelfke, Lime Springs, Iowa.
Richard Carll Phillips, Clifton, N. J.
Robert Malphus Phillips, Woodruff, S. C.
Earl Raitt, Pittsburg, Kan.
Charles Murray Robinson, New Windsor, Md.
Harry Lee Rogers, Hallsboro, N. C.
George Washington Sawyer, East Liverpool, Ohio.
Donald Browne Tarr, Springfield, Mass.
Horace Gordon Thurston, Owosso, Mich.
Corning Fisk Tolle, Lakeland, Fla.
Wilbur Latimer Walton, Fairhope, Ala.
Jesse Fieldon Watson, Mountainair, N. M.
Harold Bell Wright, Friendship, Md.
Russell Lowell Young, Charlotte, N. C.

SEPARATION

Hoke Smith Bell, Taylor's Creek, Ga.—Killed in action April 10, 1943.

PHYSICALLY DISQUALIFIED

Charles W. Gjedde, Lakeport, Cal.
Thomas Earl Poindexter, Spokane, Wash.
Sherman P. Young, Madison, N. J.

PROMOTIONS

First Lieutenant to Captain—Alan F. Bain, Robert L. Bartlett, John E. Batterson, Raymond A. Brooks, Floyd Vee Brower, George J. Cameron, Ephraim D. Conway, Roy H. Cox, Ralph W. Graham, Edwin H. Hughes, Jr., Bryan K. Johnson, Ralph W. Kelley, Samuel E. Templin.

Captain to Major—William L. Arnold, Joseph A. Gray, Harold G. Scoggins.

Major to Lieutenant Colonel—John Rolland Esaias.

Miscellaneous Advertisements

CHURCH FURNITURE—Pews, pulpits, pulpit chairs, communion tables, baptismal fonts, folding chairs, Sunday school furniture. We allow for or sell your old equipment. Catalog and details on request. Redington Co., Department 402, Scranton, Pa.

TEMPLE HALL, 35 Temple St., Boston, Mass., sponsored by the First Methodist Church. A good place for moderate-income people to live or spend a vacation in the heart of Boston. Girls and women cared for the year around. Families in the summer. Rooms $3 per week and up. Kitchen privileges. For information, write the matron, Mrs. Ruth Taylor.

FOLDING CHAIRS—Brand-new steel folding chairs. Full upholstered seat and form-fitting back. Rubber feet. Send for sample. Redington Co., Department 55, Scranton, Pa.

Why Not Gratefully Hono Some Dear One?

You can create a MEMORIAL by a contribution to *Preachers' Aid Society, England Annual Conference, The Methodist Church,* by Cash Gift, Will, I Pledge, or Annuity Agreement.

All Memorials are published annually in Minutes of New England Conference

STANLEY O. MACMULLEN, Treas.
87 Kilby St., Boston, Mass.

GEORGE E. HEATH, Exec.
581 Boylston St., Boston, I

Church Register

HERALD CALENDAR

Board of Hospitals and Homes, Annual Meeting, La Salle Hotel, Chicago, Ill., July 12
Council of Bishops, Chicago, Ill., July 13
General Commission on Evangelism, Annual Meeting, Nashville, Tenn., July 13
Conference on the Christian World Mission, Silver Bay, N. Y., July 13-20
Commission on World Service, Annual Meeting, La Salle Hotel, Chicago, Ill., July 14, 15
Lisle Fellowship, Lookout Mountain, Col., July 16-August 27
Seminar to integrate work of Department of Christian Social Relations and Local Church Activities with total program of Woman's Society of Christian Service, Garrett Biblical Institute, Evanston, Ill., July 19-30
Northfield Religious Education Conference, July 21-30
Sterling Campmeeting and Sterling Christian Institute, July 25-August 1
School of Missions (Woman's Division), Lake Junaluska, N. C., July 26-August 3
Missionary Conference, Lake Junaluska, N. C., July 27-August 3
Northeast Christian Ashram, Geneva Point Camp, Winnipesaukee, N. H., July 31-August 14
Church-Wide Pastors' Conference, Lake Junaluska, N. C., August 3-8
Laurel Park Assembly and Christian Service Institute, Northampton, August 14-22
Northern New England School of Religious Education, Phillips Academy and Abbot Academy, Andover, August 15-22
Eastern Regional Planning Conference for Youth, Lake Winnipesaukee, N. H., August 16-28
Hedding Campmeeting and Young People's Institute, Hedding, N. H., August 22-29
Northeastern Jurisdiction Summer Leadership Training School, Scranton-Keystone Junior College, La Plume, Pa., August 24-31
Asbury Grove Assembly and Campmeeting, August 29-September 5
Christian Service Institute, Asbury Grov August 29-Septem
National Conference of the Methodi Youth Fellowship, MacMurray Co lege, Jacksonville, Ill., August 31-Septem
Summer School of Ministerial Trainin Wilbraham Academy, Wilbraham, Septembe
National Methodist Rural Church Co ference, Columbus, Ohio, September
Board of Publication, Annual Meeting Methodist Publishing House, Cinci nati, Ohio, September

IT'S IN DISTRICT 11—Persons w to the Board of Missions and Church E sion of The Methodist Church, or to organizations and individuals at 150 Avenue, New York, N. Y., are urged t the new district number, "11," which greatly expedite the handling of mail. ters should be addressed to: 150 Fifth nue, New York 11, N. Y.

Births

COLBY—In Wolfeboro, N. H., June 1 Rev. and Mrs. Richard G. Colby of bornville, N. H., a son, Richard Georg

HAYCOCK—In Boston, June 29, to and Mrs. Winfield S. Haycock of Roxbury, a son, Eliot Lee.

Books Just Received

The Sound of the Trumpet. By Grace ingston Hill. J. B. Lippincott Comp Philadelphia. Price, $2.

A Preacher Looks at War. By Danie Poling. The Macmillan Company: York. Price, $1.25.

The Trumpet of a Prophecy. By Ric Terrill Baker. Friendship Press: New Y Price, cloth, $1; paper, 60 cents.

Brothers under the Skin. By Carey Mc liams. Little, Brown and Company: Bo Price, $3.

The Historic Mission of Jesus. A structive Re-examination of the Eschato cal Teaching in the Synoptic Gospels. Cecil John Cadoux. Harper & Brot New York. Price, $3.

The Wrecking of the Eighteenth Am ment. By Ernest Gordon. The Alcoho formation Press: Francestown, N. H. $1.60.

The Junior Book of Camping and W craft. By Bernard S. Mason. A. S. B & Company: New York. Price, $2.

CHILDREN weren't worth much *in Gloucester . . . .*

"Wretches" they were called. They came from "dens" in the slums of Gloucester. Unwashed, ragged, and disgusting, these children of the working class spent their time in idleness and vice. Exploited and degraded, they were accepted as England's "waste."

Then a man's conscience revolted. Behind the dirt, said Robert Raikes, were potentialities for invention, art, science, poetry, music, religion.

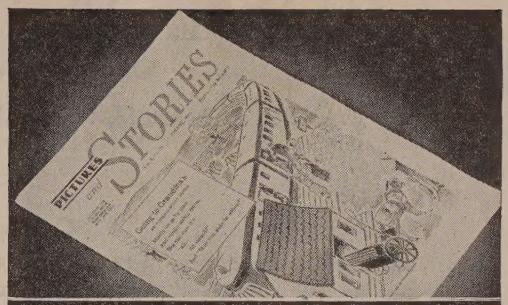
Raikes employed women to scrub the faces of the "little wretches," and to teach them good manners, reverence, Bible and hero stories, and the hymns of Watts. On November 3, 1783, he announced to the world his scheme for Sunday schools.

The years have changed methods but Raikes' faith in the worth of a child is still the fundamental approach of Christian education. It is the approach of the 100-year-old Methodist Story Papers, materials that still help teachers bring out highest potentialities of children.

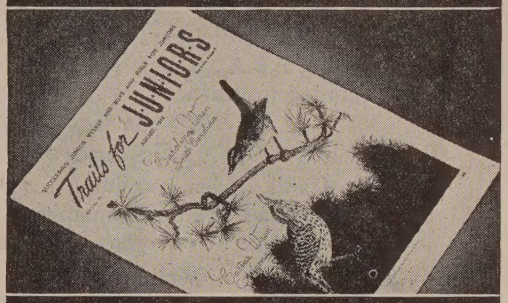
THE
Methodist Publishing
HOUSE *Since 1789*

NASHVILLE CHICAGO CINCINNATI NEW YORK DALLAS RICHMOND BALTIMORE
PITTSBURGH BOSTON DETROIT KANSAS CITY PORTLAND SAN FRANCISCO

Prices quoted here apply to regular quarterly shipments to churches. Single subscriptions are five times the quarterly rate.

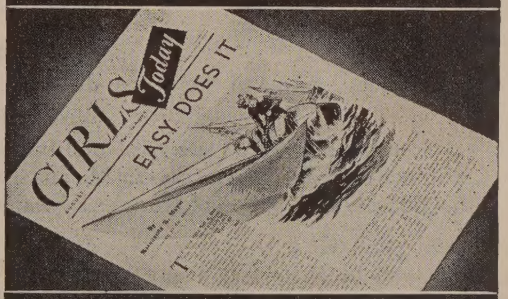


For Children 6, 7, and 8. 10¢ per quarter.



For Children 9, 10, and 11. 15¢ per quarter.

For Boys 12, 13, and 14. 15¢ per quarter.



For Girls 12, 13, and 14. 15¢ per quarter.

For ages 15 and up. 20¢ per quarter.

BOSTON UNIVERSITY

Legal title: Trustees of Boston University

DANIEL L. MARSH, Ph.D., J.U.D., L.H.D., LL.D., President of the University
688 Boylston Street, Boston, Massachusetts

College of Liberal Arts

Courses of study leading to the degrees of A.B. and S.B.
Saturday, late afternoon, and evening courses for adult students.

Ralph W. Taylor, Dean, 688 Boylston Street

College of Business Administration

Day and graduate divisions. Evening College of Commerce. Courses leading to the degrees of B.S. in B.A., B.B.A., B.S. in J., M.B.A., and M.C.S. Also 1 and 2 year programs in War and Post-War Training Institute.

William G. Sutcliffe, Dean, 685 Commonwealth Avenue, at Granby Street

College of Practical Arts and Letters

Vocational and academic training for women. 1, 2 and 4 year programs. Commercial Science. Secretarial Studies. Home Economics. Art. The Teaching of Commercial Subjects and Art. Associate's Degree in two years. B.S. in field of specialization.

T. Lawrence Davis, Dean, 27 Garrison Street

College of Music

Collegiate and graduate courses in the theory and practice of music, leading to the degrees of B.Mus., M.Mus.Ed., and M.Mus. Alfred H. Meyer, Dean, 25 Blagden Street

Sargent College of Physical Education

A four-year course in the science and practice of Physical Education, leading to the degree of B.S. in Physical Education. Open only to women.

Nelson S. Walke, Dean, 6 Everett Street, Cambridge

School of Theology

Courses for the pastorate and missions leading to the degrees of S.T.B., S.T.M., and Th.D. Courses in the Division of Religious Education leading to the degrees of M.R.E. and D.R.E. Open only to college graduates. Earl B. Marlatt, Dean, 72 Mt. Vernon Street

School of Law

Courses leading to the degrees of LL.B. and LL.M.

Elwood H. Hettrick, Dean, 11 Ashburton Place

School of Medicine

Courses leading to the degree of M.D. Bennett F. Avery, Dean, 80 East Concord Street

School of Education

Collegiate and graduate vocational training for normal school graduates and for others, leading to the degrees of B.S. in Ed., Ed.M., and Ed.D. New College Curriculum. Division of Religious Education. Division of Nursing Education. Harvard-Boston University Extension courses.

Donald D. Durrell, Dean, 84 Exeter Street

School of Social Work

Graduate training in professional social work, leading to the degree of M.S. in S.S.

Richard K. Conant, Dean, 84 Exeter Street

Graduate School

Courses leading to the degrees of A.M. and Ph.D.

Howard M. LeSourd, Dean, 84 Exeter Street

Summer Term

Beginning in May and continuing for twelve weeks, divided into two sessions of six weeks each. Courses leading to degrees offered by the University.

Atlee L. Percy, Director, 688 Boylston Street

Total Enrollment 10,870 students

For information concerning any Department, address the Dean of the Department.
For other information, address the President of the University.